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What Is Faith?

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In a recent issue of a well-known magazine an article described the faith of Bishop Brown, the Episcopal Modernist, as mental content regardless of its basis. It proclaims the acceptance of such views as a complete separation of religion and dogmatism, giving the freethinker the same standing in the Church as the orthodox Christian. Furthermore, it denies the ability of the Church to define the term "faith."

Such views are in harmony with Modernism. However, religion and dogmas cannot be separated any more than heat and light. Correct dogmas are necessary to create correct faith. If one has an erroneous dogma, false faith and a life displeasing to God will follow as a natural consequence. For example, a Catholic has an erroneous dogma about saints; therefore he has an unwarranted faith in the power of the saints and commits wrong acts in worshipping the saints. To have faith in the mercy of God because of the merits of Jesus and to lead a God-pleasing life, it is necessary to believe in the Christian dogma of Christ's divinity.

Mental content is not a guarantee of a God-pleasing faith. Many people are egoistic enough to live in perfect content regardless of God's Word. Their mental, physical, or material advantages create in them a superiority complex resulting in mental content. They may experience this satisfaction in spite of the fact that they live in error and have ideas of decency which are not even in conformity with social ethics.

Moreover, it is a ridiculous statement to accuse the Christian Church of inability to define the term "faith." Christianity has a definite declaration as to the elements which constitute faith. Our Lutheran Catechism defines it in the following manner: "To believe in God is to know and to accept as true what the Scriptures say of God and with firm confidence to trust and rely in God."

To have faith, it is necessary, in the first place, to know God's

Word, as St. Paul says, Rom. 10, 14: "How shall they believe in Him of whom they have not heard?" Then it is essential for the intellect and will to accept God's truth before the emotions are able to respond. A Christian always accepts God's Word, but he does not at all times feel its power. His emotions do not continually respond to his will as he desires that they should. Misfortune and grief may cause false imaginations to arise in his heart contrary to his will. David, for example, says: "My heart is sore pained within me, and the terrors of death are fallen upon me." Ps. 55, 4. According to our thought we are either happy or gloomy. The same David says: "But I am like a green olive-tree in the house of God; I trust in the mercy of God forever and ever." Ps. 52, 8. Any person who is superficial in his religion cannot receive any comfort from it since the emotions never respond to an insincere will. False imaginations may even weaken a Christian's faith and produce an apparent disappearance of faith's emotional qualities, such as loving trust and peace of mind. He continues to accept the mercy and power of God, but the emotional response is lacking because Satan has sent harmful imaginations into his heart. When a Christian's love and trust in the Savior are weak, the Holy Spirit, through the Word of God, recalls a feeling of security in the Redeemer and restores his peace of mind. Then the believer joyfully exclaims with St. Paul and Job, "I know." That is mental content based upon a sound foundation. It is not subject to starvation. It feeds upon the Word of God, which destroys the effects of Satan's darts in the hearts of God's children. It promotes and strengthens Christian thoughts, so that evil imaginations may more easily be overcome. The constant use of God's Word is therefore of the greatest importance to every Christian. Mental content based upon any other foundation than God's Word is content unto eternal death and will fail man in the hour of his greatest need.

Exposition of the Sedes Doctrinae of the Lord's Supper.

REV. W. J. SCHROEDER, Bonduel, Wis.

(Concluded.)

2.

We now come to the second part of the words of institution. Paul begins this part with the words: "After the same manner also He took the cup when He had supped" ("After the same

manner He also took the cup," etc.), Ὡσαύτως καὶ τὸ ποτήριον (ἔλαβε) μετὰ τὸ δειπνῆσαι. The words of Paul and the corresponding words of Luke are identical, while Matthew and Mark simply begin thus: "And He took the cup." From the words of Luke and Paul, "After supper," or, "When He had supped," and in view of the fact that Matthew and Mark begin their record of the institution with the words, "And as they were eating," some conclude that the celebration of the Lord's Supper, held at the time of its institution, was not a continuous action. They hold that Jesus distributed the bread during the celebration of the feast of the Passover, and that He then, after this feast had been terminated, gave the disciples the cup. However, the circumstances, as stated, do not warrant the assumption that a longer interval elapsed between the distribution of the bread and the giving of the cup. The true explanation thereof is rather this, that Matthew and Mark emphasize that the Lord instituted the Eucharist *while sitting at the Passover-table* with His disciples, while Paul and Luke stress that the *actual Passover-meal had been terminated* and that the Lord thereupon immediately commenced with the institution of His Holy Supper. The celebration of the Passover and the institution of the Sacrament were two separate and distinct acts, the latter following immediately, or being grafted, upon the former.

"When He had supped," Paul writes, the Lord "took the cup." What was in the cup is not expressly stated in the words of institution. We are, however, not left in doubt as regards the contents of the cup. Paul uses the definite article, "*the cup*," and thereby specifies that the Lord took the cup that was before Him, and from which the disciples had drunk at the Passover-meal; and we know with a sufficient degree of certainty that this cup contained *wine*, the ordinary wine of commerce, *i. e.*, *fermented wine*; for it was customary at the Jewish feasts to drink intoxicating wine diluted with water. Moreover, the Lord said, either immediately *before* (according to Luke 22, 18) or *after* (according to Matt. 26, 29 and Mark 14, 25) the institution of the Eucharist: "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's kingdom." The cup, then, contained *the fruit of the vine*, γέννημα τῆς ἀμπέλου, which we cannot interpret otherwise than to mean *fermented, intoxicating wine*, made from the fruit of the vine, *i. e.*, from grapes; for the entire Biblical and historical evidence appears to be in favor of such interpretation. Regarding

this, Dr. Kretzmann, in answer to an assertion that "at the Passover-feast of the Old Testament, and therefore at the institution of the Lord's Supper in the New Testament, fermented wine could not have been used," writes thus (*Theol. Quarterly*, Vol. 20, p. 99 sq.): "Wine and strong drink, far from being regarded as impure by the Jews, was, on the contrary, used in certain sacrifices. We read Num. 28, 7: 'In the Holy Place shalt thou cause the strong drink to be poured unto the Lord for a drink-offering.' Ex. 29, 40 (wine for a drink-offering); Hos. 9, 4 (wine-offerings to the Lord). But that is not all. The liquors that were barred during the Passover week according to the Jewish law are enumerated in the *Mishna*: 'The law [prohibiting leaven to be seen or found in the house on Passover] is transgressed by the following articles: Babylonian *kuthach* [a mixture of moldy bread with milk and salt, used as a sauce for food], Midian beer [made of wheat or barley], Edomite vinegar [made by fermentation of barley and wine], Egyptian *zeethum* [a mixture of barley, salt, and wild saffron], the dough of bran used by dyers, the dough used by cooks [to attract the impurities in a pot where food was boiling], and the paste used by scribes [to paste the sheets of paper together].' And far from finding a passage prohibiting the use of wine at the Passover meal, we are told that all partakers were obliged to drink four cups of wine during the meal, the last of which was drunk in the intervals of the second part of the Hallel. (Rodkinson's *Babylonian Talmud*, Tract *Pesachim*, 5, 20.)" There can, therefore, not be the slightest doubt on *historical* grounds that our Lord, in instituting the Eucharist, used wine, true, fermented, intoxicating wine, though, after the Jewish custom, it may have been diluted, called *krama*. But there is also sound *exegetical* basis for the use of wine even in the words of institution. The *genema tes ampelou* was not a term used by Christ to permit the greatest latitude, but it is the *terminus* of the Jews for the *Passover wine*. The blessing of wine which they used upon all occasions, but especially at the Passover, was: *Benedictus sit, qui creavit fructum vitis*, "Blessed be He who created the fruit of the vine!" Whenever the expression "fruit of the vine" was used, it *always* meant *wine*, fermented, intoxicating wine, and nothing else. In addition to this it may be stated that the Christian Church, from the beginning, seems to have used fermented wine, either mixed or pure, in the administration of the Eucharist. For the reasons given we hold that the second essential element in the Lord's Supper is wine, *fermented, intoxicating wine*. Without

wine there is no Lord's Supper. Wine, fermented wine, must be used; but whether it be red or white, pure or mixed with water, is immaterial. (Cf. also *Theol. Quarterly*, Vol. 17, p. 163 sq.)

Paul, and likewise Luke, proceed thus: (He took the cup), "saying, This cup is the new testament in My blood," λέγων. τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι. The records of Matthew and Mark are more detailed; before proceeding to relate what the Lord said, they add the words: "And when He had given thanks, He gave it to them (εὐχαριστήσας ἔδωκεν αὐτοῖς), saying" ("saying" according to Matthew only). As the Lord had done with the bread, so also with the cup: by a prayer of thanksgiving to His heavenly Father He blessed it, consecrated it, whereupon He gave it to His disciples, "saying," telling them what it was that He was giving them in the cup in and with the wine. According to Matthew the Lord said: "Drink ye all of it," Πίετε ἐξ αὐτοῦ πάντες. Only in Matthew's account do we find this command of the Lord. Mark, instead thereof, relates the fact: "And they all drank of it," Καὶ ἔπιον ἐξ αὐτοῦ πάντες. In the words of Matthew and Mark we find the strongest argument against the practise of the Roman Catholic Church of withholding the cup from the laity. All the disciples were to, and did, and therefore all communicants at all times are to, receive also the cup. The drinking of the cup, as well as the eating of the bread, is an essential part of the Sacrament.

Matthew and Mark relate the following as the additional words of the Lord: "This is My blood of the new testament, which is shed for many," i. e., for a multitude, for all mankind, Τοῦτο γάρ ἐστιν τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον, and Matthew alone adds the words: "for the forgiveness of sins," εἰς ἄφεσιν ἁμαρτιῶν. The grammatical construction of the sentence, "This is My blood," is the same as that of the words, "This is My body." The subject "This" is qualified by the succeeding words "My blood" and indicates what it is that the Lord gives His disciples to drink in and with the wine, viz., His blood. And what we said in the first part in opposition to a figurative interpretation of the Lord's words applies also to these words; likewise, what has been said regarding the sacramental union of the earthly and heavenly element and the reception thereof by every communicant.

In and with the Eucharistic wine we receive Christ's true blood, and this Matthew and Mark call "the blood of the new testament." In these words a distinction is made between the

blood which we receive in and with the wine in the Eucharist and the blood of the Old Testament. While the Old Testament was dedicated with the blood of animals, Ex. 24, 8, Heb. 9, 18, the New Testament was established with the blood of Jesus, the true Mediator between God and man. Jesus shed His blood on the cross for the forgiveness of the sins of all mankind, and by this blood the covenant of grace was established. And inasmuch as the Lord made this covenant not only with the disciples who were with Him that evening, but with all His Christians, we find in these words additional evidence that the Lord instituted the Eucharist for His disciples of all times.

Paul and Luke, as stated, relate the saying of the Lord thus: "This is the new testament in My blood." There is no material discrepancy between these words and the corresponding words of Matthew and Mark. Being the more difficult, they must, according to the established law of exegesis, be interpreted according to the import of the words of Matthew and Mark, which are clear and simple. The words "in My blood" relate to the entire preceding statement: "This cup is the new testament." The apostle states the reason why the cup is rightfully called the new testament, *viz.*, by virtue or reason of that which it contains, *i. e.*, the blood of Christ, by which the New Testament was established. Thus all the blessings of the New Testament, grace, forgiveness, life, and salvation, are offered, conveyed, and sealed to us by means of the Eucharist, where we receive the true blood of the New Testament, the blood of our Redeemer and Mediator Christ.

There remain to be considered the words of Luke, "which is shed for you," τὸ ὑπὲρ ὑμῶν ἐκχυρνόμενον. Some refer them to the subject of the sentence, *viz.*, "This cup"; the action expressed in the words would then relate to the distribution of Jesus' blood in and with the wine in the Eucharist. However, the better explanation is to refer the words to the shedding of Jesus' blood on the cross, in which case they coincide with the words of Matthew and Mark. The apostle adds the words: "This do ye, as oft as ye drink it, in remembrance of Me." The meaning is the same as that of the same command of the Lord in the first part of the record. —

We have explained the words of the institution of the Eucharist according to their simple and apparent meaning. If we have erred in holding the meaning, as stated, to be the true, intended meaning, we cast all responsibility therefor upon the Lord. We have taken Him at His word, or rather, we accept the clear and

simple meaning of His words. However, we are convinced beyond a shadow of a doubt that this is the intended meaning of the Lord's words. And with this firm conviction we meet the opponents of the true doctrine of the Lord's Supper with the words of Luther's hymn:—

The Word they still shall let remain
And not a thank have for it.

And we pray to the Lord:—

Vouchsafe, O blessed Lord,
That earth and hell combined
May ne'er about this Sacrament
A doubt raise in my mind.

And may I never fail
To thank Thee day and night
For Thy true body and true blood,
O God, my Peace and Light!

Some Notes on Ephesus.

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(Concluded.)

Perfecit opus suum Phidias, etiamsi non vendidit.
(Seneca, *De Beneficiis*, II, 33.)

No. 12 in this section permits a curious glimpse; we realize that Ephesus was also a cultural or academic center: a body of students honors a "sophist" (we would say professor) who had been summoned from Athens by action of the city council of Ephesus, a teacher Soterios by name; students (*μαθηταί*) from Ephesus, Rhodes, Kilbaniun (in Lydia; Strabo, 629), Hierapolis, Phokaia, Nikaia, Ancyra, Antioch (probably of Pisidia), Kaunos (in Caria). In the time of St. Paul there must have been many *rhetoires* in the great capital, such as Tyrannos, who had a *σχολή* in Ephesus, where Paul preached after being shut out from "the synagogue." Acts 19, 9. (Strabo studied Letters at Nysa, but Philosophy at Tarsus.)

No. 12 of this series records an *epithet* which the student of Acts 19 may profitably mark. The city is called *ἡ νεωκόρος Ἐφεσίων πόλις*, "the Temple-warden City of the Ephesians." The outstanding function, honor, and service of Ephesus is that she is the curatrix of the temple of Diana.

The secretary, or town clerk, also is mentioned (*γραμματεὺς τοῦ δήμου*). And it was one who held this office ("the" city clerk, or "recorder," as the British say). He addressed the surging and excited crowd in the theater of Ephesus and strove to calm it; and he, one of the chief officials of the Artemisian metropolis, calls Ephesus precisely by the same designation as our Inscription does: *νεωκόρον τῆς μεγάλης Ἀρτέμιδος*, a turn or term of world-wide familiarity.

In No. 13 T. Flavius Aristobulus is *Asiarches* and city clerk at the same time (*γραμματεὺς*); the "council" is called "loyal to the Emperor," while the people (*δῆμος*) are called *νεωκόρος*. (On *Asiarches*, who presided over certain great games and had to be wealthy and socially distinguished, cf. *s. v.* *Ἀσιάρχης* in Grimm-Thayer.)

The great games of Ephesus were called "Artemisia," when there was, *e. g.*, even competition in comedy-acting, as we see in No. 15. The presiding official at the contests (and so "Asiarch") was named as L. Aurelius Philo, a Greco-Roman combination of nomenclature commonly practised then by the Greeks of the higher class, as the Inscriptions elsewhere (as in Kaibel's collection) demonstrate over and over again. The Artemisia were a great panegyric, we may say *the* festival above all others.

One of the tribes to which *every* full-fledged Ephesian *had* to belong, was the "Augustan" (*Σεβαστή*, Inscr. from the *Augusteum*).

No. 2 of the Inscriptions from the *Augusteum* is particularly in our present quest: "I render thanks to thee, O Lady Artemis (*κύρια Ἀρτεμι*). I, C[aius] Scaptius Frontinus, temple-warden, member of the city council, together with my wife, Herennia Antronia, have gone through the service of an Essene chastily and piously, Theopompus G. of the sanctuary making the [incidental] libation." As we are interested in the worship of the tutelary great Artemis (Diana), we ask ourselves, What was an *Essene*? Clearly one — if he was like the Essenes among the Jews — who was absolutely consecrated to a life of celibacy. (Josephus, *Bellum Iudaicum*, II, 120 sqq.) Liddell-Scott cite Pausanias (VIII, 13, 1), who, speaking of a sanctuary of Artemis Hymnia near Orchomenos in Attica, says that there priest and priestess were subject to absolute celibacy for life, as well as absolute general seclusion from the community at large, whereas, he adds, at Ephesus the men who "become the feast-providers" (*ἱστυατοῦρες*) to Artemis *for a year*

were called by the citizens *Essenes*. "They preside over (*ἄγοναι*, carry on) the annual celebration to Artemis Hymnia." Possibly they also provided and caused the proper rehearsal of *hymnoi* to Artemis. They are, says Pausanias, called *Essenians* by the citizens of Ephesus.

The people of Smyrna had certain joint sacrifices with their Ephesian neighbors. We take up a few Inscriptions found by Wood in Theater No. 1. Who are the *σφατηγγοί* of the city, named immediately after the city clerk? Of course, Ephesus, under Roman overlordship, could not wage any wars. I believe that we have here a parallel to Philippi, whose chief municipal magistrates were the *duumviri* of the Roman-Latin system. Cf. Acts 16, 20. 22. 35. 38.

The civil year at Ephesus, it seems, began on the birthday of the goddess, which was the 6th of Thargelion (May). On column 2 there was found by Mr. Wood a curious, but very instructive inscription. There was a certain fund willed by a private person to the goddess, and the interest annually paid towards the maintenance of the worship, one denarius, and one as being the rate of interest and income. A certain *Salutarius*, especially, seems to have been distinguished for his benefactions. A figure of Artemis, of gold, weighing so many pounds and ounces, was to be conveyed after his death, by the heirs, to the city clerk of the Ephesians, and certain other images, during the general meetings of the citizen body (*ἐν ταῖς ἐκκλησίαις*) were to be placed above the seat of the council. There was also a silver figure of the torch-bearing Artemis (Hecate?) placed on these official occasions; also a silver figure representing the Roman Senate and another representing the Roman people; also a silver figure representing the Equestrian Order (of Rome), to which obviously the donor, *Salutarius* (most likely a banker), belonged during his lifetime.

Also, there was another fund from an endowment by *Salutarius*, the income of which was to be paid annually to each member of the city council in the *pronaos* of the great temple, on the birthday of the goddess; also to the chief priest "of the common temple of Asia." Certain payments also were established for the educators of the boys (*παιδονόμοι*). There was also a custom of carrying certain minor and portable images (*ἀπεικονίσματα*) in solemn procession from the temple through the city and bringing them back into the *pronaos*. (It seems these were brought to the brook Selinos or the river Caystros and washed; for this annual celebration we have ample parallels in Central Greece as well as in

Rome.) The purifier of the idols was also remembered, as well as certain "theologi" and "hymn-singers"; the former probably publicly recited myths and legends connected with the story of Artemis.

Salutarius was a Roman, we learn, of the *tribus* Ufentina. He intended, by this endowment (p. 28), to honor both Artemis and the imperial house at Rome. Fines were provided for attempting to change or divert, the fines to go in equal shares to the temple *and* to the emperor's fiscus. In that annual procession, under the general charge of the temple-wardens (*νεωποιοί*), the *ephebi* of the city also (the youths of eighteen) were to join in the procession from the Magnesian Gate to the Koressian Gate. We see also that there was a regular supervisor or keeper of the sacred deposits (in the temple): *ὁ ἐπὶ τῶν παραθηκῶν*. (p. 40.) (The student and lover of St. Paul is reminded, maybe, of the great apostle's second letter to Timothy at Ephesus, 1, 12: "He is able to keep my *παραθήκη* up to that day." Luther: *Beilage*.) We learn further that these minor effigies of the goddess were to be carried in procession at every *ecclesia* from the *pronaos* into the theater, and also when the athletic contests took place. (All this brings us closer to the secular and civic background of Acts 19. I hardly need refer my readers to the excellent volumes of Sir William Ramsay, I dare say.)

How often does not the apostle refer to games and the wreaths of the victor or other prizes, especially when drawing spiritual parallels with Christian faith and life. Again we return to 2 Tim. 4, 7. (Consult Grimm-Thayer *s. vv.* *ἄγών*, *βραβεῖον*, *δρόμος*, *στέφανος*, *τρέχειν ἐν σταδίῳ*. 1 Cor. 9, 24.) Now, in No. 8 of the Inscriptions in the Great Theater (p. 54) there is preserved a list of contests and places, especially in boxing, of "beardless" youths as well as of men: at Ephesus, "the great Ephesia," where the victor was allotted a triumphant public entry (*εἰσελαστικά*); the Didymaeān at Miletus; the Augustan Zeus games at Laodicea for all comers; the common games of "Asia" at Ephesus (where an Asiarch functioned as patron and president); others at Pergamum; others at Puteoli, near Naples; Asclepian games at Pergamum in the stadium; Olympian games at Tarsus. (p. 62.) Another *single* athlete left a wonderful epigraphic record (p. 70; No. 20 in Woods excavations) at Rhodes, Ephesus, Athens, Trallis; Capitoline games at Rome, Augustales at Naples, at Nicopolis (Actium), *viz.*, the Actian games (established by Emperor August-

tus in commemoration of his victory over Antony, September 2, 31 B. C.), the Nemean at Argos, the Artemisia at Ephesus, the Apollonia at Hierapolis, the Olympia at Pisa (in Elis), the Dia at Laodicea, the chrysanthine at Sardis, the Olympiã at Smyrna. At my second appearance at the Olympian games in Pisa (Elis) I was honored with a statue and with membership in the council.

Passing to sepulchral data, we observe (as one may see also in Kaibel's collection, *passim*) that sometimes an altar was erected near the tomb or sarcophagus. No. 1 in elegiac distichs. Father, Antichthon Marcellinus; son, Marcellinus. I translate but one passage: "Others honor thy tomb, Marcellinus, with wreaths, libations, tears, and songs." All this in Greek; the warning at the end in Latin. The final subscription again, by the Lady Philumena, in Greek. An elaborate tomb was generally called ἡρώων, the sarcophagus, σορός. No. 15 was for Pomponia Faustina, κοσμήτειρα (adorner) of Artemis. Wood Englishes "fire-woman." No. 18 is interesting: Calpurnianus, born on the Rhine, later an inhabitant of Prusias (in Bithynia), studied eloquence (λόγοι) for five years at Ephesus; died there at twenty. Studying is here called σχολάζειν.

The great apostle often worked at tent-cloth weaving. Probably all such vocations were to some extent organized in guilds. So in No. 4 of Inscriptions from the city and suburbs we have an honor voted or bestowed by "the Guild of Woolcarders," ἡ συν-εργασία [we might call it union] τῶν λαναρίων (*lanarius* treated or inflected as a Greek word). No. 9 tells us that Publius Vedius Papianus made "the most holy Ephesian goddess Artemis" his heiress.

In No. 16 we learn that certain men from Rhodes have earned the franchise of Ephesus and that the Essenes shall draw later for their assignment to "Tribe" and "Thousand."

I conclude this study with what seems to me to be an overwhelming inference: none but a worshiper of Artemis could have and hold all the civil rights and the full franchise of an Ephesian. Clearly the Jews could not, nor, I dare say, the Christians who were organized in the first Christian *ecclesia* by Paul of Tarsus.

December 8, 1925.

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THE THEOLOGICAL OBSERVER.

With the completion of the July issue the managing editorship of the THEOLOGICAL MONTHLY, by resolution of the editors, temporarily passes over to Prof. W. Arndt, of Concordia Seminary, to whom all editorial correspondence will kindly be addressed hereafter.

DAU.

A most interesting exhibition of the character of the Missouri Synod and the many and varied activities in which this body is continually engaged is planned by the first "Lutheran Exposition" which our brethren will inaugurate at the Sherman House, Chicago, October 9 and 10. Strangers will find it very informing, and our own people will behold in it an excellent publicity effort, that deserves to be studied.

DAU.

A timely warning was expressed to the graduating class of the Pittsburgh Theological Seminary of the United Presbyterian Church, May 6, by Dr. John McNaugher, president of the institution, as quoted in the *Presbyterian* for May 20: "The immediate risk to which you are exposed is the popularized evolutionary view of religion and the subtle and multiplying attempt to rob our creedal Gospel of its root essentials and flatten it into the barren dogmatic and ethic of an attenuated theism. . . . A half-way Christology is outlined, in which the virgin birth of Jesus, His miracle-signs, His vicarious sacrifice, and His physical resurrection disappear, and we are soothed with the deliverance that these and other subtractions can be made, and the residue of the evangel will still have a perfect soundness for moral and spiritual uses, — all of which is equivalent to conceiving that an egg can be good in spots. As for radical, Simon-pure Modernism, it is but a thinly veiled Unitarianism and is rotten from the floor to the roof. Between its bloodless categories and the orthodoxy in which you have been reared there is an unbridgeable gulf, one that no geometry can measure." The *Presbyterian* sees encouragement in this utterance for a union of the faithful members of the Presbyterian Church, U. S. A., and the United Presbyterian Church. MUELLER.

Princeton Theological Seminary, which is well known for its determined stand against Modernism, announces several changes in its faculty, as stated in the *Presbyterian* of May 20, 1926. Dr. Clarence E. Macartney had been elected to the chair of Apologetics and Christian Ethics, but declined. Dr. J. Gresham Machen, at present assistant professor in the Department of New Testament Literature and Exegesis, was thereupon elected to the chair, and he has accepted. Dr. J. Ritchie Smith, seventy-four years of age, who recently celebrated his golden jubilee of ordination in the ministry of the Presbyterian Church, has resigned from the chair of Homiletics, and Dr. William B. Greene retired from the chair of Apologetics and Christian Ethics, which he had held for forty-three years. Recent gifts have made possible the establishment of a chair in the field of Christian Education.

MUELLER.

"The Fatherhood of God and the Brotherhood of Man." — Dr. Cadman, president of the Federal Council of Churches, recently spoke to thirteen thousand people in a week of meetings in Ohio and Indiana sponsored by local Federations of Churches. As he spoke to Jews, Catholics, and Protestants and for the purpose of uniting them religiously, his key-note had to be the above time-worn phrase. The *Presbyterian* of February 25 offers a keen analysis of Dr. Cadman's position: "From a natural standpoint the Bible declares that God made of one blood all nations of men for to dwell on all the face of the earth. . . . But even in the civil sense, men are not one brotherhood. . . . God did not create the human race to a dead monotony. . . . He offers to save all men to the heavenly home and eternal, glorious brotherhood. But here, in all their earthly relations, He made them to differ. . . . To speak, therefore, to the citizens of the United States as civil or national brothers is sound and true. . . . But he addressed them as religionists, and in that sense they were not brothers. They had not the one God or Father. There is a sense in which men may become brothers regardless of their national or racial distinction, that is, by entering into the kingdom of God. The only entrance into this kingdom is by being born again by the Holy Spirit and the washing of regeneration in the blood of Christ. . . . This brotherhood is found in all nations and kindreds and tongues upon the face of the earth. It is this kingdom Dr. Cadman opposes and ignores, and it is this fatherhood and brotherhood which Dr. Cadman in his address grossly ignores or misrepresents. If Dr. Cadman were speaking for himself, he would not be overstepping his personal and civil rights. But he was not speaking for himself, but as the representative of the Protestant evangelical churches. The Jews do not believe in salvation by trusting in the blood of Christ and through the new birth by the Holy Spirit. They despise them. The Roman Catholics believe in both, but not as final and exclusive. Dr. Cadman was simply declaring that evangelicals believe as the Jews and the Catholics do, or the difference in their faiths is insignificant. . . . Is it not time that the evangelical churches should seek some other organization as a common meeting-place [than the Federal Council]?" Which proves that "aloofness" is not always bigotry.

MUELLER.

Executive vs. Prophet. — An article in the *Northwestern Christian Advocate* of April 8, 1926, by John C. Leffler, discusses some difficulties and insufficiencies relative to the ministry to-day. The writer points out that, on the average, the American ministry occupies an economically satisfactory position. But he raises the question, "Is there intellectual starvation?" He makes the charge: "We take the new facts of philosophy, economics, sociology, and psychology, and catalog them cleverly and correctly; but we do not seem to possess that mental acuteness and thoroughness that goes deep into the underlying bases of knowledge, testing for truth or fiction, and understanding its meaning for human life." *Especially in gaining new knowledge, in reading good new books, in keeping up with the better and more valuable periodicals, the ministry seems deficient.* "The fact of the matter is that we cannot talk or write of things of the Spirit,

about which we do not know so much. . . . To know the 'Infinite Presence' requires days and years of patient investment in time, frequent moments on one's knees, and many an hour of vision with the Bible before him while God's voice speaks to the soul." "*The sad part is that this spiritual power is the primary thing the ministry ought to be giving to men.* . . . The prophets dealt with social sin, economic conditions, internal politics, and international relations powerfully and timelessly because they started with the sense of God in their hearts and spiritually discerned His will for men. . . . More ministers, that we realize, read their Bibles only when in search of some jumping-off place for the inevitable Sunday sermon." As causes for this spiritual and intellectual insufficiency among the clergy the writer proposes, first, too much organization. "Even the humblest servant of the Church finds himself deep in the burdens of executive responsibility. . . . In the mad whirl of program-planning, what becomes of creative thinking and spiritual insight?" The second reason is given as "*too much talk, too many meetings.*" Meetings discuss much of little positive value. Education is on the plan of "equipping the largest number of men in the shortest possible time," and "thoroughness of study and independence of inquiry and thought" are not taught. The third reason is "overloading the minister," "lay inactivity." "The average church not only expects a man to preach twice on Sunday and call faithfully upon its members; it expects him to be a wizard at finance, a genius for organization, a 'good mixer,' a civic leader, reformer, 'whoop-er-up man,' and general errand boy for all the organizations of the church. . . . *God never meant a man to be a prophet on Sunday and a Jack of all trades during the week.* The early Church soon found that out and specialized thereafter in its ministry." The helpful article concludes with the advice to leave matters of organization and externals to the laymen and give the minister opportunity for *meditation and devotion*. "Only in hours of thought and devotion is born the message of God to men."

MUELLER.

Fosdick's Progress. — When, after the storm of discussion which Dr. Harry Emerson Fosdick's liberal utterances created, the Park Avenue Baptist Church of New York City called him to its pastorate, the Doctor made five conditions upon which he would accept: Baptist rites and doctrines should not be insisted upon; the salary should not exceed \$5,000 annually; the professorship of practical theology at Union Seminary should be continued; membership in the church should be open to all who "accept evangelical Christianity"; and a large, new church should be erected near Columbia University. (*Time*, May 25.) The first four of those conditions are not surprising or sensational to those who understand Dr. Fosdick's attitude toward religion; and the fifth also agrees with the knowledge which we have of his business ability. Plans have been announced for the erection of this church at Riverside Drive and W. 122d St. It will seat 2,500; its nave will be 100 feet wide; it will have a bell-tower, 75 feet square at the base and over 300 feet high, containing 53 bells, the memorial of Mr. John D. Rockefeller, Jr., to his mother. Funds are covered by

the price of the present property, which will net \$1,750,000, and an equal amount guaranteed by Mr. Rockefeller, with various other offers if needed. The congregation preferred a churchly edifice (of Indiana limestone and steel; Allen, Collens, and Pelton architects) to the "skyscraper" type which Dr. Reisner is erecting as his "Broadway Temple."

MUELLER.

Catholic Leaders from Catholic Schools. — The leading editorial of *America* in the number of February 20 vigorously opposes the "somewhat curious view . . . that Catholic leaders of the past have been drawn, for the most part, from non-Catholic colleges and universities, and that in these institutions the leaders of the future must be sought." Arguing from the historical side of the question, it is stated: "If we close the time-period at about 1912, it will be discovered that practically every Catholic leader in this country was the son of a Catholic college. Those who have gone forth from our colleges since that date have not yet had time to prove their leadership or lack of it." From the "*a priori* point of view" the argument continues: "Paul was a persecutor, and Augustine was given to courses which do not ordinarily fit for Catholic leadership; but in the providence of God both became great captains of God's people. However, God does not ordinarily effect His purposes for man by extraordinary means. It follows, then, that we act without reason when we look for Catholic leaders among young men and women trained under a system which at best is not approved, but only tolerated, by the Church. . . . The Catholic leader . . . is something more positive than a man who has not been mortally wounded by the science, literature, and philosophy of a system founded on the principle that education need not concern itself with God and His revelation. . . . The secular school may teach where God's children are not to be led, but that knowledge is not sufficient. . . . No one can be a real Catholic leader who has not learned to know and love genuinely Catholic ideals. . . . Experience and reason alike indicate that the non-Catholic school is a prolific source of Catholics indifferent to the interests of the Church and of Catholics weakened or ruined in faith and morals." The Lutheran Church also needs leaders. And it has also been making some "experiences" with the results of secular schooling. Irresistible logic points to the necessity for Christian training and education, whether elementary or higher.

MUELLER.

A Mason's Worship of God. — "Every one who takes the obligation of Masonry recognizes the need of gaining an understanding of God," writes Herbert Bonham, 32d degree Mason, in the *New Age* for May, 1926, a Masonic organ. "The desire for good is the first response of the human to God. Desire becomes hope, and hope faith, and faith, understanding or knowledge of good, its conscious possession or realization. . . . How are we to know God aright? God cannot be found in matter, for God is a Spirit, and those who truly worship Him must worship Him 'in spirit and in truth.' The fact is that because God is Spirit, man, who was made in His image and after His likeness, must necessarily be spiritual. Therefore, to know

God is to know man. [!] . . . In coming to the knowledge of God, we come to desire that the will and the nature of Infinite Good, Spirit, Truth, Life, and Love may be expressed in us and may be actively manifested in the affairs of daily life. That is why, when once we receive the knowledge of Him, we receive at the same time the power which makes us the sons of God. . . . To see God is to know Him, and to know Him is to experience His reign of harmony. . . . Masonry comes to lead men into the understanding of the one great God, — Life, Truth, and Love, — which unites all in one grand union, where laborer and capitalist are working together; but each one is laboring to protect the other. We can believe anything or hold any opinion we wish, but we can know only one thing, and that is the truth. . . . To declare that man walks with God is identical with saying that man reflects and manifests the divine nature." According to the writer, worshiping God is leading a life of Truth and Love, "reflecting and manifesting the divine nature"; and this is made possible by the brotherhood of Masonry. The logic upon which this deduction is based is precarious, to say the least; the result of the argument certainly brands it as false. History and experience prove that those who have tried hardest to "reflect God" have had to acknowledge themselves sinners the soonest; and those who have been most complacent in their "relation to God" have had the least enviable character. The one element of true worship, the true "worship in spirit and in truth," the writer has forgotten and cannot admit, namely, that it must be worship in Christ Jesus, the Redeemer. Two things, then, stand out clearly: Masonry tries to be a religion, to establish a relation with God, to worship God; and it does this without Christ, "believing anything or holding any opinions," and contrary to Christ, by striving to be righteous and true of man's own power. The article again proves that Masonry is, after all, pure naturalism.

MUELLER.

Doctor. — "Once upon a time the title 'doctor' meant a man who knew his subject so thoroughly that he could teach it successfully. To-day it may mean a person whose chief characteristics are patience and perseverance." Thus *America* (Jan. 16, 1926) introduces an editorial on "Doctors and Teachers." "He has learned many new things, possibly, but now and then a doubt obtrudes itself. What is the value of what he knows, to himself or to any one else? Much of it may be knowledge that no one ever had before. But that is the knowledge of the country lad who overturns an old log in the woods and watches the familiar types of bugs readjusting themselves to the new environment. It is new, but what is it worth? Have the student's years of research broadened his mind? Have they sharpened his power to observe and generalize? Have they enabled him to use new force in rousing in his pupils a love of learning and culture? . . . Reviewing the work of the year, the Dean of the Graduate School at Columbia concludes that many students work for the doctor's cap, not because they love learning, but because without the doctorate they are debarred from the higher positions in the academic world. Colleges ask for doctors and are content when they can present an imposing

array in an academic procession. Not so often do they demand teachers. The doctor was once a doctor primarily because he was able to teach. Now he is supposed to be able to teach because he is a doctor."

MUELLER.

Jewish Youth. — The *Sunday-school Times* (Sept. 12, 1925) quotes Dr. S. Benderley, Director of the Bureau of Jewish Education, as follows: "During recent years we have begun to realize that the Jewish youth is drifting away from Jewish life. Fear is seizing us lest, when we go, the younger generation will neither be prepared nor willing to assume the responsibilities at present borne by us Jews." Of half a million Jewish boys and girls in this country between the ages of thirteen and twenty, 450,000 are entirely out of touch with Jewish thought and life, that is, out of the synagog. "In other words, each year they become of age, the Jewish community receives a large number of Jewish young men and women who have no knowledge of Judaism, who have no attachment whatsoever to the synagog, and who are totally ignorant of, and have no sympathy with, any of the Jewish problems confronting us of the older generation."

MUELLER.

More on "the Revolt of Youth." — Some sentiments on a recent book by Judge Ben B. Lindsey on the problem of modern youth have appeared in this column. The *Christian Herald* (Feb. 6, 1926) also comments upon the Judge's discussion of the subject. The editorial says: "The Judge's hopefulness will hardly seem encouraging when one reflects upon the ease with which crime is accomplished nowadays. The outlook seems to point in another direction. The Church has lost, in part, its former hold upon youth, and the loss of faith constitutes what most thoughtful students of the situation must regard as the greatest of all impediments in the way of proper adjustment. It must be admitted that up to the present time the problem of the "Revolt of Youth" has not been appreciably solved by any of the experts who have undertaken the task. It is too deep and too high for them. It needs another interpreter, one perhaps who takes a wholly different view of the lost sheep and who, with the true spirit of the faithful Shepherd, is ready to face any peril or make any sacrifice to save the straying ones and win them back to the fold." That means that the youth of to-day needs instruction in the Word of God and true Christian guidance on the part of both parents and pastors.

MUELLER.

A Biologist's Opinion on Birth Control. — The *Churchman* of March 27 publishes without comment an address given by Prof. Julian S. Huxley, the well-known biologist of Oxford and grandson of Thomas Henry Huxley, on the problem of birth control from the biologist's viewpoint "in the most dispassionate way possible, as if we were people from some other planet or biologists studying the habits of some lower organism which interested us, but does not concern us directly," as the speaker states his position. The professor feels that "equalization of the practise of birth control among the different classes" of society is a necessary solution to the problem of

increasing population. The point of view of the biologist is to regard "humanity not old at all, but simply in the adolescent period." It is necessary for humanity, since there is no prospect of changing the deep-rooted instinct of reproduction, "one of the numerous inheritances from our animal ancestry, which we have somehow to cope with," to regulate by "some sort of voluntary limitation" the quantity and quality of its population. "Upper classes should somehow be possibly prodded into having larger families than they have at present," and the slum classes should be given information on methods of limitation. The speaker also faced the moral aspects of the problem, saying that he did "not want to pose as an expert." The biologist tried to balance the racial and the individual side of marriage, the latter with its physical and spiritual sides. Hereditary taints and destructive practises already in vogue were arguments produced for birth control in this connection. The speaker felt that evil conditions, such as promiscuity and indulgence, could not arise, since "the greater frequency of birth control practise will make both the physiological and psychological side of marriage far healthier"; and "what we must do is to inculcate right ideas and right feeling." In general, after birth control is introduced, "the task remains . . . to construct new standards on this basic point of view which shall be adjusted to no less high standards of general morality than those of previous ages." — These principles, ready to undermine race integrity and good conscience, are the things taught our youth in secular colleges and universities.

MUELLER.

Church-Membership of Members of Congress. — We are indebted to the *Watchman-Examiner* of March 25 for this information on the church affiliation of our Congress: Sixty-seven Senators and 273 Representatives are Masons; three Senators and four Representatives are Knights of Columbus. Four Senators and twenty-nine Representatives are Romanists; eighty Senators and 344 Representatives are Protestants. Thirty-two Senators are Methodists; twenty-one, Episcopalians; ten, Presbyterians; seven, Congregationalists; five, Baptists; the others scattering, with twelve unaffiliated. Fifty-four of the Representatives are unaffiliated; ninety-seven are Methodists; sixty, Presbyterians; fifty-eight, Episcopalians; forty-six, Baptists; thirty, Congregationalists; twenty-two, Christians; eighteen, Lutherans.

MUELLER.

On his way home from a political mission and a lecturing engagement in America the Japanese editor Zumoto, at a banquet in Honolulu, related this story: "In Los Angeles, after a very hearty dinner given by the Chamber of Commerce, I found it was hard to speak, so I reached for the Bible which was next to me and opened it at a place which happened to be one of the most beautiful stories in the whole book, where Jesus washed the disciples' feet, a story which inculcates the cardinal virtues of humility and service. I do not think it is possible to find a better example in any other religious book. I merely made a little story out of this in the address I gave at the Civic Club next day. Toward evening that day I had an interview with a local newspaper writer, and before we began to sit down, he

showed me a copy of what he had written about the luncheon, and he showed me the story of this Bible story. He had turned the whole story upside down! He said that Christ had His feet washed by the disciples! I thought that rather strange, coming from a Christian, and told him so. He said, 'Is that so? Well, I did not know it!' He telephoned to his office and found that the story was just going to press. The city editor had not seen anything wrong in it either!"

DAU.

Prof. William Bateson, F. R. S., of Cambridge, died recently. He was a frank advocate of Mendel's theory of the origin of man and maintained that no new thing can ever be added to the living organism and that the changes of the process of evolution are due to the loss of factors which for a time inhibited the operation of others. "His colleagues saw as clearly as he did that this led to a position difficult to hold; and it was said by one wit that, on Mendelian lines, Adam was only a modified amoeba, and by another that the process from the amoeba to Adam was merely that of taking out one safety-pin after another." (*The Commonweal*, March 10.) Nevertheless this scientist rejected Darwinism and Lamarckism. He denounced the attitude of those who preach certainty in science where there is no certainty and "have taken on themselves the responsibility of giving to the ignorant, as a gospel, in the name of science, the rough guesses of yesterday that to-morrow should forget. Truly, they have put a sword in the hand of a child." In his chief book, *Materials for the Study of Variation*, he clinches his argument on the discontinuity of nature by a reference to 1 Cor. 15, 39: "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."

DAU.

Smoking and Scholarship.—Antioch College, Yellow Springs, O., has conducted a scientific research, based on investigation and statistics, among its own student-body on the relation of smoking to scholarship. "Of 23 men dismissed from Antioch last year for low scholarship, 20 were smokers. This fact bears upon all the following statistics. As the poorest students are dropped, the average grade of the remainder is higher. If most of those dropped are smokers, then the smokers remaining in college are a selected group who are less affected by the association of smoking with low scholarship. Were it not for such elimination, the scholarship of smokers would appear still more unfavorably. . . . An average grade of 3.2 was required of students. The average grade of 176 non-smokers last year was 3.51; that of 177 smokers was 3.14. . . . Heavy smokers have lower grades than light smokers. . . . Smokers who 'inhale' have lower scholarship than those who do not. . . . Smokers remaining in college steadily fall in scholarship; non-smokers maintain a nearly uniform average. With these figures before us (details have not been quoted), it is hard to avoid the conclusion that smoking is actually a cause of mental inefficiency." (*Sunday-school Times*, Feb. 13.) MUELLER.

An "Astounding" Document.—The German government has for some time been publishing diplomatic documents. In *Die Grosse Politik* (Vol. 19, II, No. 6220) is found the report of the late Ger-

man emperor to the Foreign Office on the Treaty of Bjorko with Russia in 1905. The *Nation* (May 26) republishes an excerpt from the Kaiser's report under the caption, "The Kaiser's Happy Day," and calls it "one of the most astounding documents that have seen the light since the peace," evidently because of the God-fearing spirit in which the document was written. Anything of the type of old-fashioned faith in the ruling of Divine Providence is "astounding" to papers like the *Nation*. Here is the excerpt:—

"And now that it is done, one is surprised and says: How is such a thing possible? The answer is very clear to me! God has ordered and willed it thus; in despite of all human wit, in scorn of all human intrigues, He has brought together what belonged together! Well, His ways are other than our ways and His thoughts higher than ours! What Russia refused through pride last winter and what she tried to turn against us through love of intrigue, that she has now accepted as a gracious gift, after the terrible, hard, humiliating hand of the Lord has brought her low. I have thought so much the last days that my head is growling in order that I may be certain to do this right, always to keep in mind the interests of my country and no less the monarchical idea in general. Finally I raised my hands to the Lord above us all and committed all to Him, and I prayed that He would lead and guide me as He wished; I was but a simple tool in His hands, and I would do whatever He would inspire me to do, no matter how difficult the task. And finally I also uttered the wish of the Old Dessauer at Kesselsdorf, that if He did not wish to help me, He should at least not help the other party. Now I felt myself wonderfully strengthened, and the will and purpose grew firmer and more determined within me: 'You will put it through, no matter what the cost!' So I awaited the interview with great confidence.

"And what did I find? A warm, amiable, enthusiastic reception, such as one receives only from a friend who loves one heartily and sincerely. The Czar threw his arms around me and pressed me to him as though I were his own brother, and he looked at me again and again with eyes that revealed his gratitude and joy.

"The next morning I opened my book of pious mottoes, and I found the following text: 'Every one shall receive his reward according to his work.' Full of hope I entered the boat, which brought me to the yacht of the Czar, the treaty in my pocket. [The Czar complained about France and England and asked, "What shall I do in this disagreeable situation?"]

"Now I felt the moment was come. . . . 'How would it be if we, too, should make such a "little agreement"? Last winter we talked about it. . . .' 'O yes, to be sure, I remember well, but I forget the contents of it. What a pity I haven't got it here.' 'I possess a copy, which is just accidentally in my pocket now.' The Czar took me by the arm, and he drew me out of the saloon into his father's cabin and immediately locked all doors. 'Show it to me, please.' At that his dreamy eyes shone brilliantly. I took the envelope out of my pocket and unfolded the treaty on the writing-table of Alexander III. . . .

He read once, twice, three times the text you already know. I prayed a short, fervent prayer to the dear God that now He might stand by us and guide the young ruler. It was silent as death; only the sea murmured, and the sun shone clear and happy in the comfortable cabin, and immediately before me lay brilliantly 'white my yacht, the *Hohenzollern*, and high in the air the Kaiser's flag was streaming in the morning breeze. I was just reading the words on the black cross of that flag: '*Gott mit uns*,' when the voice of the Czar next to me said: 'That is quite excellent. I quite agree.'

"My heart beats so loud that I hear it; I pull myself together and say carelessly: 'Should you like to sign it? It would be a very nice souvenir of our interview.' He scanned the paper again, and then he said: 'Yes, I will.' I opened the ink-well and reached him the pen, and he wrote with a firm hand 'Nicholas.' Then he handed the pen to me, and I signed. When I arose, he clasped me into his arms, deeply moved, and said: 'I thank God, and I thank you; it will be of the most beneficial consequences for my country and yours; you are Russia's only real friend in the whole world. I have felt that through the whole war, and I know it.' The clear water of joy stood in my eyes, — to be sure it also ran down my forehead and my back, — and I thought Frederick William III and Queen Louise, Grandpapa and Nicholas I were close at that moment; undoubtedly they looked from above, and all were surely full of joy!"

DAU.

New Archeological Field Operations. — Dr. Melvin Grove Kyle, of Xenia Seminary, St. Louis, Mo., is at present in Palestine, as has been announced to MONTHLY readers, where he is conducting excavations on the site of the Biblical Kirjath-Sepher, or "Booktown," of Joshua. Preliminary work in March determined that Dhaheriyeh, which is customarily given as the site of the historic city, is not the location, but rather Tell Mirsim, five miles from it. A great valley well bearing the marks of great antiquity, such as ropes against the stones, was found a mile up the mountain from the "tell," or rubbish-heap, marking the ruins. Another well, not so large, but equally as deep, still giving water, was found a mile below the tell. Within the circle of these two wells is some of the most fertile land in Palestine. These data are sufficient to establish the location of Kirjath-Sepher, since they correspond exactly to the terms of the marriage portion of Caleb's daughter as recorded Josh. 15, 18. During one visit to these ruins there were seen the tops of pillars sticking out through the rubbish, which appear to be the remains of an ancient "high place"; and further excavations are expected to reveal valuable things. The expedition is now on the ground and is reporting interesting features day by day. — Dr. Kyle, writing in the *Sunday-school Times* for May 22, 1926, comments also on new finds in Egypt, where Dr. Reisner has opened a tomb in front of the Great Pyramid, finding probably a resting-place of a relative of the builder of the Great Pyramid. Another recent find gives a chronological story on a tombstone of a civil official of ancient Egypt. This chronology relates that the man served under Seneferu and Khufu and a king of the Fifth Dynasty,

three men who up to this time had been considered as reigning in three separate dynasties, hundreds of years apart. The importance of deferring the establishment of a final chronology relative to Biblical history is apparent in view of such finds. \

MUELLER.

Demetra Vaka (Mrs. Demetra Kenneth Brown), in a very instructive lecture on European affairs during and after the late war, stated that the Turks consider Mustapha Kemal a very suitable leader because he combines in his political make-up "the patience of the Jew, the calmness of the Turk, and the perfidy of the Christian." Close contact with the affairs of Greece and with Constantine and Venizelos in particular, her knowledge of Turkey and its people, her presence when diplomats were assembled to discuss ponderous questions regarding the welfare of nations, qualified her in a marked degree to tell about the political maneuvers of representatives of so-called Christian nations and how Turkish diplomats, among them Mustapha Kemal, did not fail to note these machinations. The greed for the Mosul oil-wells played a very important rôle in this soulless drama. And so the Christian name, in the opinion of the Turk, is now associated with the term perfidy. This perfidy of the Turk does not greatly perturb us, but the warped notion of those Christians who insist upon calling the men engaged in the political game of a national or international character representatives of Christian nations does indeed nettle us greatly. Let them bear in mind that, in the political game of poker played with the Turk, these men have attached to the Christian name that term of obloquy. Will they now rise in arms and promptly divorce all politics from the Christian name and Church? No, they are incurably Calvinistic and papistic in their views regarding the relation of Church and State. They are still expecting the dawn of the day when the name of Jesus Christ shall be emblazoned on the banners, and inserted in the constitutions, of the nations.

B.

A certain Mr. M. K. Andrew perpetrates a beautifully artless piece of criticism in the *Islamic World*. Who this Andrew is is not stated by the reviewer of the *Calcutta Modern Review* (February, 1926), but evidently he is a Mohammedan. Read and snicker: "The dogmatic Christianity of the Church cannot be a true religion from God, because its very teachings imply a suggestion of sin to the pure, innocent minds of the children. To preach Christianity among children means to induce them to commit sin, of which they are so far unconscious. We cannot say to a child: 'You are sinful and a bond-slave to Satan because you have come out of your mother, who conceived you in sin.' These words are sure to upset the simple mind of a child. Hearing these, he cannot possibly have any idea of self-respect or any veneration for his mother." We are not told how it comes about that motherhood is a more exalted state in Christian lands than it is in Moslem countries. But Islam takes a superior view of human nature and believes in the innocence of childhood. We quote the writer again: "Now, in comparison with that let us take the case of Jesus. In the first place, he did not marry, nor did he beget any children. Therefore he had no oppor-

tunity of experiencing the filial love. The life of Jesus is absolutely devoid of pathos and sentiments connected with the family hearth. His mother was the only nearest relative with whom he had to deal; and his treatment of her, as reported in the New Testament, is not commendable. He is said to have addressed his mother with these words: 'Woman, who art thou? What have I to do with thee?' This mode of speech is surely far from being polite and civil. I do not know how Jesus would have treated his children had he got any. But from his treatment of his mother he seems to be a man of very peevish and irritable nature."—Bibles and New Testaments are making their way into Islamic countries in large numbers nowadays, but the author of the above evidently has not yet purchased his copy in the bazaar street of his native village.

Communicated by *Rev. E. H. M.*, Vadakungulam, South India.

BOOK REVIEW.

Law and Gospel. By *G. C. Koch*. 297 pages. \$2.00. (The Lutheran Publishing Co., Ltd., 238 Rundle St., Adelaide, S. A.) Order from Concordia Publishing House, St. Louis, Mo.

Both from the viewpoint of dogmatic correctness and devotional usefulness these nine studies of the characteristics of the two parallel doctrines of Scripture by a professor of Concordia Seminary, Adelaide, S. A., will prove a delight to Lutheran hearts. Any one who masters the distinction between the Law, with its man-wrought righteousness and conditioned promises, and the Gospel, with its God-wrought righteousness and gratuitous promises, has the key to the entire Scriptures. And any one who understands when and where and how to apply either doctrine to man before, at, and after his conversion is an expert pastor, missionary, and theologian. A repeated reading and study of this book will bring rich results.

DAU.

How I Tell the Bible Stories to My Sunday-School. By *M. Reu, D. D.* 427 pages. \$1.25. (Wartburg Publishing House, Chicago.) Order from Concordia Publishing House, St. Louis, Mo.

This is a revised edition of the offering by a Professor of Theology at Wartburg Seminary which was introduced to our readers at its first publication. The revisions that have been applied amount to a rewriting of certain sections. The helpful quality of the book to instructors in Sunday-schools is the same as that of the first edition.

DAU.

Psychology and the Church. By five authors, working with *O. Hardman* as editor. 203 pages.

Conversion: Christian and Non-Christian. By *Alfred Clair Underwood*. 283 pages. (Both publications of the Macmillan Co., New York.)

The present age is psychology-obsessed. Men believe that along with other inventions and discoveries they have found out what the soul is,

how it functions, and how it can be controlled. The commercial instinct of Americans has immediately sensed the value in cold cash of psychology, and we have now special psychologies of industrialists of all classes, from the factory worker to the banker, psychologies of salesmen who are trained in the art of suggestion, likewise psychologies of advertisers, writers of movie scenarios, and so on. Lest the children of God be outstripped by the practical wisdom of the children of this world, psychologies are being supplied also for pastors, evangelists, Sunday-school teachers, educators, etc. The end is not yet. We must bear in mind that the great bulk of these products is theory, theory, and again theory, just as in other departments of natural science. If the student of modern psychology is not told this on the threshold of his course, he is cheated. Modern psychology has no absolute and final knowledge and control of the human mind and never will have. However, even a theory can be useful, if worked sanely. For instance, what old Dieffenbach, about two hundred years ago, did by his chart of the four temperaments in his *Diarium Pastorale* is as sane and sound as the best that modern psychology has produced. The composite volume here offered takes the rational ground that "psychology has its limitations," which is very reassuring. But there is still too much made of psychological effort and skill. W. R. Matthews, Professor of the Philosophy of Religion and Dean of King's College, London, writes on "The Psychological Standpoint and Its Limitations"; L. W. Greensted, Chaplain of University College, Oxford, on "The Progress and Present Position of the Study of Psychology"; H. M. Relton, D. D., Professor of Dogmatic Theology at King's College, London, on "The Psychology of Prayer and Religious Experience"; O. Hardman, M. A., D. D., Chaplain of Dulwich College, on "The Psychology of Moral Development"; and J. A. Hadfield, M. A., M. B., Ch. B., Lecturer in Psychology at King's College, together with L. F. Browne, M. D., B. S., Physician to the Tavistock Clinic for Functional Nerve Cases, London, on "The Psychology of Spiritual Healing."

The reason why Dr. Underwood's book has been grouped with the preceding volume is because the principles of psychology are here applied to a phenomenon of religious life. The author, formerly professor in Serampore College, Bengal, is now Professor of the History of Religion in Rawdon College, Leeds. He studies, first, the historical side of the "spiritual change," called conversion, as it is observable in the teachings of the great world religions: Christianity, Hinduism, Buddhism, Islam, etc. Naturally, the term "spiritual," thus broadly applied, can relate only to the spirit in man; for the Holy Spirit, the sole efficient cause in conversion to Christianity, converts no one to be a Mohammedan. In the second division of his book the author discusses the psychology proper of the act of conversion. The whole treatise belongs in a class with the investigations of men like James and Starbuck, who view conversion as not a distinctively Christian phenomenon. The unexplained element in these psychological efforts is why men otherwise equal in every essential should be converted to different and contradictory goals. Are there minds that are naturally Buddhistic or Mohammedan, etc., or is conversion a concept variable in accordance with the latitude of a person's habitat? What, for instance, would produce a Buddhistic conversion in Chicago?

DAU.

The House of God. By *Ernest H. Short*. 342 pages, 9¾×6. Illustrated. \$7.50. (The Macmillan Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

The plain title *The House of God* does not suggest to the reader the learning, scholarship, and excellency of this most interesting "History of Religious Architecture and Symbolism." Its author has become well known by his work *A History of Sculpture*, which in many respects is a most masterly treatment of that subject. The present volume surpasses whatever the author has attempted before. In eighteen chapters he surveys the whole history of the development of religious architecture from the time of the first efforts along these lines to the master-pieces of religious architecture that are now being erected. The publishers have also striven to make the volume a masterpiece of modern book-making, and the many excellent illustrations that trace the development of architectural art alone are worth the price of the book. Those interested in religious architecture will not regret the investment. While it is hardly intended as a book for laymen and amateurs, also these may, nevertheless, gain much by its perusal. The emphasis upon the symbolism in religious architecture adds special value to the book.

MUELLER.

Studies in the Forgiveness of Sins. By *Jesse R. Kellems, D. D., LL. D., S. T. D.* 224 pages, 5×7½. \$2.00. (Doran Co., New York.)

The Forgiveness of Sins. By *Rev. Principal George Adam Smith, D. D., LL. D.* 266 pages, 5×7½. \$1.50. (Doran Co., New York.)

The first book contains a series of lectures delivered before the faculty and students of the College of the Bible, Drake University, by Dr. Kellems, a noted evangelist affiliated with the Disciples of Christ. The great subject of forgiveness of sins, which to-day rightly merits attention, is treated in a clear and popular manner and from a fairly conservative standpoint. The lectures contain much valuable apologetic material against Modernism, but are far from being Scriptural. Often the writer is hopelessly obscure, and this is caused chiefly by his disregard of the Scriptural doctrine of objective justification and the efficacy of the means of grace. He rejects infant baptism, regards the Lord's Supper as a memorial only, and the Gospel principally as a historical record, the purpose of which is to reveal the person of Christ. Certainly, detailed information on the precious doctrine of the forgiveness of sin is sorely needed at this time, but Dr. Kellem's book fails in presenting it to the reader in its Scriptural truth.

The second book, *The Forgiveness of Sins*, is a collection of discourses preached by the author, famous on account of his unrivaled work on the geography of the Holy Land, in Queens Cross Free Church, Aberdeen, Scotland. Only the first sermon deals with the subject after which the volume is named. Some of the other titles are: "The Word of God," "Temptation," "Our Lord's Example in Prayer," "The Good Samaritan," etc. In his sermon on the forgiveness of sins the author utterly fails to answer the leading question, "In what does forgiveness of sins consist?" While he rightly claims that it is assured to us "through the perfect sacrifice offered once for all in the life and death of Jesus Christ, the Son of God," he gives no clear account of the relation of Christ's sacrifice to the justi-

fication of a sinner, but passes on to the treatment of the new ethical relations of the forgiven sinner. Such a treatment of this most important question certainly disappoints the person who is crying out for the grand assurance of divine pardon. The author is wrong in stating that "according to the Bible the ethical meaning of forgiveness is — God's belief in us, God's hope for us, God's will to work with us," etc. Modern preaching in many churches, even at its best, is so hopelessly "overhead" and "over-heart" because it is so fundamentally "over-Scripture," ignoring the basic teachings lying at the foundation of the precious doctrines that were written for our instruction and comfort. Philosophy in religion terminates in the complete destruction of the latter.

MUELLER.

Jesus of Nazareth. By *George A. Barton, Ph. D., LL. D.* 396 pages, 8×5½ \$2.25. (Macmillan Co., New York.)

This biography professes to be a true "Life of Christ." It is not. True, the facts which the evangelists mention are all given in their respective order; the places which our Savior visited are all mentioned; the people with whom He associated appear before us in the narrative; yet the spirit of the evangelists is not there. Dr. Barton does not view Christ as John did — with the eye of sincere faith. In Gethsemane, Barton's Christ only longed "to help all men to live the satisfying life with God that He had lived." (p. 360.) Barton's centurion cries out: "Truly, this man was a son of God." (p. 387.) After the resurrection Barton's disciples "believed Him to be indeed the heavenly Messiah, who had been described in one of their religious books (*The Book of Enoch*, chaps. 46 and 48), as having existed with God in heaven from before the foundation of the world. They naturally associated Him, therefore, with God." (p. 393.) To Barton "the nature of His resurrection is not so certain." (p. 390.) As to Christ's place in history, "He had an insight, a power, a genius, a nature — call it what you will — that distinguishes Him from all others." (p. 395.) Also Dr. Barton, in his biography of Jesus of Nazareth, has "taken away" our Lord.

MUELLER.

Christ, the Truth. By *William Temple, M. A., D. Litt.* 341 pages, 5×7½. \$2.50. (The Macmillan Co., New York.)

The central theme of this book is the incarnation of Christ, and its purpose, the vindication of that sublime truth. It is a companion volume to *Mens Creatrix*, which the author published in 1917 and in which he endeavored to prove that only the Incarnation supplies "the one great need of philosophy." The present book is designed as a theological apologetic in opposition to a "philosophy which leaves no room for a specific Incarnation." However, the author himself fails to present the revealed truth in its purity. Of the Holy Trinity he speaks in terms of modalistic monarchianism. (p. 336.) His view of the Eucharist does not go beyond a subtle Calvinism. (p. 289.) His representation of the doctrine of atonement is, to say the least, inadequate. (p. 302 ff.) In short, the sublime truths concerning Christ and His redemptive work are not demonstrable before the forum of reason. Any rationalistic explanation only obscures and eliminates the Gospel-truths and leaves reason in greater perplexity than before.

MUELLER.

An Outline of the History of Christian Literature. By *George L. Hurst*. 547 pages, $8\frac{1}{2} \times 5\frac{1}{2}$. \$4.00. (The Macmillan Co., New York.)

This is an attempt to sketch the history of Christian literature from the making of the New Testament down to the close of the nineteenth century. The names of the greater writers are recorded, their place in the history of the Christian movement is indicated, their more important writings are named, dated, and characterized, and many brief extracts cited to enable the reader to taste their quality for himself. While the author's views of men, books, and events are frequently in striking contrast to those of the reviewer, there is nevertheless so much in this book that is both interesting and instructive that it deserves a place in the library of the working pastor.

MUELLER.

The Jewish Background of the Christian Liturgy. By *W. O. E. Oesterley, D. D.* 243 pages, $5\frac{1}{2} \times 9$. (Oxford University Press.)

The study of the Christian liturgy is at present receiving more attention in our country than formerly, for its value is recognized also by churches that are not "ritualistic." The object of the present volume is to show that the Jewish liturgy has left many marks of its influence, both in thought and word, on the early forms of Christian worship and therefore also on Christian liturgy itself. The author has studied the subject with much zeal and patience and offers material for comparative study of primitive Christian Liturgies which is usually hard to find. To all who are interested in the subject this book will be a great help.

MUELLER.

Knowledge of God in Johannine Thought. By *Mary Redington Ely*. 151 pages, $7\frac{1}{2} \times 5$. \$1.50. (The Macmillan Co., New York.)

This monograph attempts a philosophical analysis of the Johannine concept of "knowledge" as used in the fourth gospel. The discussion centers in the twofold question: "What is the content of this knowledge and what its process?" Upon investigation the conclusion is reached that John uses the term not as it is employed in historic, Hellenistic, or Palestinian Judaism, or in the Mysteries, or in Gnosticism, or in the apocryphal writings of his time. In this the author is right; but she is wrong in defining the Johannine concept of "knowledge" as a "fusion of Hellenic philosophical notions and Old Testament ethical evaluations." John was not a philosopher in the historic sense of the term; nor did he borrow his concepts from Hellenism. His purpose in composing his inspired writings was "that ye might believe that Jesus is the Christ, the Son of God." John 20, 31. Hence, in his writings, knowledge and faith are identical; to know God and Christ means to believe in Him. There is no passage in the fourth gospel that compels us to depart from this simple, but practical definition of "knowledge" as used in John's writings.

MUELLER.

The Church of the Spirit. By *Francis Greenwood Peabody*. 208 pages, $5 \times 7\frac{1}{2}$. \$2.00. (The Macmillan Co., New York.)

This book makes a powerful plea for what commonly goes by the name of liberal Christianity. Professor Peabody believes that Scripture is not the sole authority, rule, and standard of the Christian faith, and that trust in the divine Christ, the Redeemer of the world, is not essential to the Christian religion. "These interminable debates, these Christological

subtleties, these revisions or reversions of creeds, inevitable as they may be in the history of thought, do not in fact represent the real nature of the Christian religion. They are its temporal forms, its changing vesture, its varying interpretation. They represent the persistent attempt to translate a Palestinian gospel into a Greek formula." (p. 198.) He deprecates "the Church of authority" and pleads for the Church of the spirit, which is "the unencumbered bearer of the spiritual tradition which the teaching of Jesus inspired" (whatever that may mean). What Professor Peabody advocates is Unitarianism, or the rationalistic religion of the carnal heart.

MUELLER.

Honest Liberty in the Church. A Record of the Church Congress in the United States on Its Fiftieth Anniversary, 1924. With an introduction by the General Chairman, *Charles Lewis Slattery*. 408 pages, 5×7½. \$2.25. (The Macmillan Co., New York.)

In this volume, which is a record of the Church Congress in the United States on its fiftieth anniversary (1924), ten of the most important unsettled problems which the Church in America is facing are discussed. Some of the questions are: "What do the Gospels Teach Us?" "Creeds"; "Divorce and Remarriage"; "The Standard of the Modern Home"; "Eugenics"; "The Value of Auricular Confession"; "Shall We Discontinue Making Creeds a Requisite of Church-membership?" "The Christian Approach to the Solution of Industrial Problems." In every case more than one side is presented. In each instance also an able representative acted as the spokesman of the positions taken. Moreover, those present were encouraged to speak out in the meeting, and hence the volume contains what they had to say from the floor in the way of interrogations, approbations of, and exceptions to, what the regular speakers had said. The reader will therefore find in this book a complete symposium on ten of the most widely discussed problems of our time, and the information he receives will no doubt assist him in better understanding the attitude and viewpoint of the modern Church.

MUELLER.

A Theological Bibliography. Compiled by *Clarence Bouma, A. M., Th. D.* 31 pages, 5½×9. (Eerdmans Publishing Co., Grand Rapids, Mich.)

This *Bibliography* is intended for ministers and theological students and seeks to be of service to them in selecting books on the various phases of theological study and church-work. English as well as German and Dutch titles are included, although not one of the theological works published by the Synodical Conference is mentioned. Since the author is a member of the Christian Reformed Church and his *Bibliography* is designed primarily for students of his own denomination, works by Calvinistic authorities and especially by Dutch theologians naturally prevail. In some instances brief characterizations of the standpoint of the books are given; if this were done in all cases, the value of Dr. Bouma's *Bibliography* would be much greater. The author himself is a conservative Bible scholar, and his work includes a larger number of conservative works than we have found in other bibliographies. The writer, however, does not seem to be acquainted with the products of American Lutheran theologians. We suggest that these be added in a new edition of this *Bibliography*.

MUELLER.

The Supremacy of the Spiritual. By *Herbert Alden Youtz, Ph. D.*
183 pages, 5×7½. \$1.75. (The Macmillan Co., New York.)

In this volume the author, Dr. H. A. Youtz, of Oberlin, protests against the skeptical doctrine of the present time that religion is a purely psychological matter and that it consists essentially in *doing* things, or in social service, which ignores the invitation of the Gospel *to be* something; and this, he contends, is more significant in the eyes of God and man. Unfortunately, he himself fails to understand the true meaning of the Gospel. What he wishes to prove positively is that the Gospel consists of a "school of methods by which any man who so wills can repeat and verify in his own person the great affirmation that the inner experience of actual sonship establishes contact for us with the hidden springs of life." That the Gospel is the power of God unto salvation, a power that changes the heart and through faith actuates the regenerate to a new life and holy works, seems to be beyond the author's comprehension; and yet, after all, that is the fundamental fact of the New Testament and Christianity.

MUELLER.

The Jesuit Relations and Allied Documents. Selected and edited by *Edna Kenton*. With an introduction by *Reuben Gold Thwaites*.
527 pages. \$5.00. (Albert and Charles Boni, New York.)

This is a volume of selections compiled from the seventy-three-volume edition of *The Jesuit Relations and Allied Documents*, edited by Reuben Gold Thwaites, which relates the travels and explorations of the Jesuit missionaries in North America between 1610 and 1791. The compiler has performed an important service by thus making available the most important of these "relations" hitherto accessible only to a few. Her book is a noteworthy addition to the bibliography on Christian missions, covering, for America, that period in which the Church of Rome was making strenuous efforts, through the Society of Jesus, to recoup the losses sustained by the defections of the Reformation.

The contents of this volume are divided into five main parts, which treat of the following subjects: I. The Beginnings of the Jesuit Missions in North America (1611—34). II. The Development of the Huron Missions (1635—42). III. The Huron Martyrs and the Iroquois Warfare (1642—59). IV. The Expansion Westward of New France and the Jesuit Missions (1659—1763). V. The Banishment of the Jesuits from the King's Domain (1763).

The publishers give the following vivid description of the book: "The Jesuit missionaries, coming to the trading outposts of America in the seventeenth century, were the pioneers of American civilization. Annually, throughout this century, their narratives, or relations, were written in Indian camps and forwarded to the Jesuit superiors in France. Acute observers and men of trained intellect, they tell of the heart of the American wilderness — of the savage camps, the superstitious frenzies within them, the long canoe journeys, fraught with a hundred perils. These relations form a complete and thrilling account of the Red Indian at a time when relatively uncontaminated by contact with Europeans. Few periods of history are so well illuminated as the French *régime* in North America. This we owe in large measure to the existence of the Jesuit relations.... For historian, geographer, and ethnologist, as well

as for any one interested in the stark beginnings of American history, these vivid word pictures are invaluable." The volume is illustrated with a number of interesting maps and pictures, such as New Amsterdam in 1670 and Quebec in 1722.

W. G. P.

Imagination and Religion. By *S. Parkes Cadman, D. D.* 208 pages, 7½×5. \$1.50. (The Macmillan Co., New York.)

Dr. Cadman is president of the Federal Council of Churches of Christ in America and as such wields a wide influence. Also as a radio speaker and lecturer in general he is well known. Apart from this he is noted as the author of a number of popular books on religion, mostly sermons and lectures which he delivered. A voracious reader and scholar, plying a most nimble and, at the same time, forceful pen, his books have earned him an enviable reputation. The conservative Bible students will not agree with the author's theology, which is neither "Fundamentalistic" nor grossly "Fosdicktic," but that of a consummate theological acrobat, who is *in malam partem* a Jew to the Jew, a Gentile to the Gentile, and an orthodox to the orthodox. Cadman has many imitators, and it is worth while to study the pattern.

MUELLER.

Character Building in a Democracy. By *Walter Scott Athearn.* 160 pages, 7½×5. \$1.75. (The Macmillan Company, New York.)

For a number of years Professor Athearn, Dean of the School of Religious Education and Social Service at Boston University, has occupied himself with the problem of the interrelation of the secular and religious education of the children of our country. In his opinion these two agencies for "character building in a democracy" ought not to be separated, but work hand in hand. His works are readable; for he knows his subject well, and he treats it scientifically and accurately. The present volume proves that neither the public school nor the Sunday-school is building characters. His indictment of the present-day Sunday-school is unanswerable. However, he does not see why both the Sunday-school and the public school do not build characters; and he is wrong in assuming that characters will be built through a "dual system of schools," namely, the public school supplemented by a religious school in which all denominational differences are eliminated. His one great mistake is that he rules out of religious education the Word of God, without which no character building is possible. Professor Athearn's books are worth reading, and they ought to be studied especially by our pedagogs in order that they may acquaint themselves with the drift of present-day educational aims.

MUELLER.

Practical Public Speaking. By *Bertrand Lyon.* 436 pages, 5½×8. \$2.50. (Lothrop, Lee & Shepard Co., Boston.) Order from Concordia Publishing House, St. Louis, Mo.)

This new book on public speaking, although not written especially for pastors and church-workers, we heartily recommend to every one of our pastors and teachers, as well as to our laymen who have occasion to speak in public. The book treats the Man, the Message, and the Delivery. It is excellently written, contains valuable suggestions, and deserves to be carefully studied. We are particularly interested in getting it into the hands of our preachers because of its valuable lessons on delivery. Many a good

sermon is spoiled by poor delivery. Instead of reciting their sermons, as many preachers do, they ought to learn that the "conversational form is the only basis of effective delivery," and that the right kind of delivery "may be called the natural form of utterance used in conversing with an individual, magnified to meet the demands of a larger audience." Lyon's book will help those who use it and follow its suggestions to acquire this method, the only right method to be used by the public speaker. The use of this method will, however, require not only a thorough preparation, but even a more thorough preparation, and a preparation of a somewhat different kind, than is often employed by such as recite their sermons. What must enter into such preparation is spoken of in that portion of the book which treats of the Message. — Many of our pastors are called upon to speak over the radio. Lyon's book gives instructions for so doing. The author says, for instance: "The tendency is to follow the line of least resistance and *read* the speech. This invariably kills the effectiveness of the delivery. . . . It doesn't sound *real*, and it fails to carry conviction." — Those who will purchase this book will not be disappointed. **FRITZ.**

A Creed for College Men. By *Hugh Anderson Moran, M. A.* 149 pages, 7½×5. \$1.25. (The Macmillan Co., New York.)

In this book the college pastor at Cornell University, Ithaca, N. Y., Mr. Hugh A. Moran, proposes a creed for college men which is in full accord with modern rationalistic thought. The creed provides for a Christ without deity; for salvation without atonement; for wonders without miracles; for redemption without the shedding of blood; for a cross without vicarious satisfaction. In other words, it is a purely liberal creed which is here offered, of the kind that is advertised every Sunday in Modernistic churches. Other "student creeds" than this are indeed needed at our colleges and universities if the spiritual cravings of our young men and women are to be satisfied. **MUELLER.**

The Wonder of Life. By *Joel Blau.* 229 pages, 7½×5. \$2.00. (The Macmillan Co., New York.)

Joel Blau is a Jew. His book is composed of meditations on life-values — sermonettes in paragraphs. All of them, in some way, reecho the thoughts which modern Jewry — God-forsaking and, alas! God-forsaken, too — cherishes with regard to the vital issues of life. Linguistically they are beautiful; philosophically they are profound; religiously they are valueless. The fundamental issue is overlooked — sin; the only way out of the misery of sin is not mentioned — return to God. The book is a strange collection of thoughts. So much of God is said in it, and yet He is not there. It seems like a temple in ruins; with the soul gone; with the great answer to life's problems unknown — Christ. **MUELLER.**

Church and Community Recreation. By *Albert B. Wegener.* 248 pages, 5×7½. \$2.25. (The Macmillan Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.)

Although the preaching of the Gospel is the one preeminent function of the Christian Church, to which not only the pastor, but also every worker within the Church must direct his attention, and although it is true that churches which have emphasized social rather than spiritual

values were soon made to feel the error of their ways most keenly, it is, nevertheless, true that a pastor interested in his congregation, and especially in his young people, should gratefully welcome such books as suggest to him ways of approach, by means of play and recreational movements, to those who are under his care. This volume is an excellent presentation of workable principles, plans, and methods of legitimate play for the use of church-workers. The author's point of view is sane, and his plans and methods, as far as the reviewer is able to judge, are practicable.

MUELLER.

How to Write a Thesis. By *Ward G. Reeder*, Assistant Professor of School Administration, Ohio State University. 136 pages, $4\frac{1}{4} \times 6\frac{3}{4}$. 90 cts. (Public School Publishing Co., Bloomington, Ill.) Order from Concordia Publishing House, St. Louis, Mo.

The name of the book indicates its purpose. "A thesis," says the author, "is a report of a research on a given problem or topic; it should be a scientific document." The use of the book is not to be restricted to students of universities and seminaries, but, since "most of the suggestions, it is thought, will be found helpful in the preparation of other scientific papers as well as theses," pastors who are called upon to write papers for conferences and synods and to prepare them and other, similar material for print are in this book given valuable suggestions.

FRITZ.

The Worship of Nature. By *Sir James George Frazer*. Vol. 1. 672 pages, $8\frac{1}{2} \times 5\frac{1}{2}$. \$4.00. (The Macmillan Co., New York.)

To the student of comparative and ethnic religions this book is invaluable. In his usual scholarly way Sir James Geo. Frazer treats, in a language not too technical, the "deep-seated early human tendency to personify and worship the Sky, the Earth, and the Sun as deities capable of influencing human life for good and evil." The whole book is an illustrative commentary on Rom. 2, 21—23 and sheds new light on many of the prophetic passages of the Old Testament. The author treats only the more elevated forms of idolatry, such as were involved in the worship of the celestial bodies and the earth; but what horrible degradation is revealed even here! We cordially recommend this excellent book to our pastors and teachers.

MUELLER.

Books Received.

From the General Offices of the Walther League (6438 Eggleston Ave., Chicago) has come a new edition of the **Walther League Hospice Directory**, prepared by the International Hospice Director, *Rev. E. Umbach*. — A German Sermon preached at Elroy and Marshfield and published by request, without the name of the author, has been received. The text of the sermon is Rev. 3, 14—22, and the printer is the Northwestern Publishing House of Milwaukee, Wis. — The noonday Lenten addresses that were delivered at the Strand Theater, Hastings, Nebr., and repeated over Broadcasting Station KFKX have been published in a neat pamphlet. These sound and pointed talks deserve to be disseminated. Rev. F. W. Schulze spoke on "The Bible," Rev. L. C. C. Grueber on "The Law of God," Rev. H. F. Ramelow on "Word and Sacraments," Rev. H. Ficken on "Faith," and Rev. O. Heilman on "The Death of Jesus Christ."

DAU.